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MAUD RUSSELL IN CHINA

Since writing up Miss Russell's report on pedicab workers in the February 15 Bulletin, I have received a copy of her Far East Reporter which gives considerably more information about her trip to China. (The Far East Reporter appears irregularly, some 8 or 10 times a year, for a subscription rate of $1.50. The number I have here contains 48 pages. Address is P.O.Box 1536, New York 17, New York.)

Miss Russell has had long experience as a YW Secretary in China, having gone out first in 1917. She retired as a YW Secretary in 1946. In April 1959 she went to Prague, and from there, blithely disregarding passport restrictions about travel in China, to Ulan Bator and Peking. She spent three months in China as the guest of the Cultural Relations Bureau, traveling back and forth for a total of some ten thousand miles in China. From her long familiarity with the country and its people she was in a better position than the average visitor to assess what she saw, - and she uniformly finds it good.

While in China she attended four court cases: a corruption case in Nanking, two divorce cases, one in Shanghai and one in Hankow, and an accident case in Chungking. In the corruption case the man confessed to stealing ¥600. from construction jobs, and was sentenced to three years in prison and to return the stolen money. The verdict ends with "If the defendant does not agree with this sentence he can appeal to the Provincial Government Court." In one divorce case the divorce was granted and the children committed to the wife; in the other the judge instructed the parties to seek a reconciliation. The accident case involved a bus driver who had killed a little girl. He was sentenced to one year in jail. The only case with a defense attorney was the corruption case, and there, since the man had confessed, all the attorney could do was to plead for a light sentence.

Miss Russell also interviewed a number of capitalists (or should they be called ex-capitalists?). One of them owned five textile mills in Shanghai. At the time of liberation he fled to Hong Kong, but although he was "scared to death of Communists" he finally decided to return. He resumed management of the mills, and in 1955 converted to joint ownership with the Government, when he was promised five per cent interest for seven years. Since the mills were assessed as worth eighteen million he now receives 900,000 yuan every year from the Government, and doesn't know what to do with it. He used to buy a new car every year, but now he is getting along with a three year old Chrysler, which he says is "plenty good enough", and he doesn't have to worry about keeping up false appearances.

Miss Russell visited the Peking Municipal Prison with 1,400 inmates (100 of them women), and the Nanking Municipal Prison with 700 inmates (about 50 of them women). The prisoners

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work nine hours a day and study two hours. "No prisoner comes out illiterate." At the Peking prison she asked, "Do you have any rightists here?" and she was told, "No, we do not put people in jail for having rightist thoughts - only for doing things that harm the new society." (I wonder under what category they listed Wang Ming-tao.)

Finally regarding YW work she says, "The YWCA flourishes in China, the staff giving their full time to program; no longer does effort go into finance campaigns; all salaries of local and national staff are paid by the National YW out of its income from accumulated endowment funds and its income from rentals of its nine-story office building in Shanghai. Local YW's also have membership dues and some fees from activities." Though a large part of the program is civic activities, she adds, "Worship services and student conferences, national conferences and membership parties continue to be a part of the program. The China YW relationship with the world's YW continues, two representatives of the World YW having visited the China YW during the past years. All the staff are Chinese."

In a telephone conversation she told me that she visited five churches in Shanghai and found them humming with activity. She is convinced that though the membership is smaller than in 1949 the churches are more alive and vigorous. She also visited Nanking Union Theological Seminary and had a period of discussion with President Ting, faculty members and students.

On the whole Miss Russell found the people happy and contented, and rejoicing in their new found opportunities for cultural and social advance.

ON UNDERSTANDING THE CHURCH IN CHINA

The January issue of the East and West Review, an Anglican quarterly published in England, has an article from "a correspondent" on the subject, "On Understanding the Position of the Church in China." The writer begins by quoting a statement issued by the Standing Committee of the Conference of British Missionary Societies in the spring of 1959, in which, after reporting on the available information about the merging of Churches in China and pointing out how tentative it is, the Committee concludes: "It may be that the Churches in China consciously give thanks to God for their opportunity to wrestle on His behalf with the problem of His church in the setting of China's new social order. To the extent that this is done their experiment and experience in regard to the exercise of the ministry of the Church, and the witness of the laity, will be of value to Churches in other parts of the world."

The writer then poses three questions: 1. Is Chinese Communism to be understood as Chinese or as Communist? His answer here seems to be Both. 2. Are developments in the Church the result of Communist pressure or of Christian conviction? He is inclined to accept the second alternative. It may very well be, he says, that Church leaders in China feel that "the overriding need is for the Church to be manifestly no longer living remote from its own people in a sort of semi-foreign ghetto but acutely concerned with and participating in the hopes and fears of its own people." 3. Are the articulate leaders of the Chinese Church Communist 'stooges'? To this he answers roundly No, and uses the 16th century as an illustration, when a devout Catholic in Spain would have been greatly distressed at the news from England, would have felt that Church leaders there were nothing but time-servers and place-seekers, and that the only Christians of integrity there were such as the Catholic martyrs Thomas More and John Fisher.

In the third section of the article the writer attempts to assess the actual merged situation of the Church in China today, but since his conclusions are based on information already out of date to readers of this Bulletin, we need not pause over it longer than to note that the writer suspects that Chinese Anglicans are not so concerned over the distinctive Anglical position on questions of faith and order as Anglicans in other parts of the world.

Finally, in the fourth section, he exhorts his readers to trust their Chinese fellow-Christians. "A time may come when we can in this world sort out our differences - and the Lord will attend to them anyway at the last day." In Cromwell's phrase, we must trust them "warts and all." "In the end, the question of our relations with the Church in China is not a question that we ask the Chinese (or they us) but that God asks us all."

SHANGHAI NEWSLETTER

The South China Morning Post for February 11, 1960 (Hong Kong) has a letter "from our own correspondent" in Shanghai. The letter is dated February 4, and is largely given up to a description of the lavish celebration of China New Year's Day on January 28. The celebrations, he says, were on a much wider scale than those for January 1. Cessation of work for the latter ranged from an hour or two to at the most one day, while for the former the range was from one to three days.

The correspondent visited on New Year's Day a number of temples, including the Bao An temple on Nanking Road, and was surprised to find how well kept they were. "The walls have been freshly painted, the pillars covered with fresh lacquer, the images have been thoroughly cleaned and polished, and were being displayed under good lighting effect." The offering of incense and the kowtowing which he saw was mostly being done by older people. Very few young people took part. The soliciting of alms is no longer practiced, but voluntary donations are accepted, and there were boxes before the altars into which these were put. The amount of a single gift rarely exceeded twenty cents.

The surprising thing in the report is the last paragraph: "All religious institutions, whether Buddhist, Taoist or Christian, now come under the supervision of the Bureau of Religious Cults (We knew this, of course.), which looks after the upkeep of the institutions and pays wages to the clergy and other personnel." This sounds very questionable, and it seems easier to believe that the correspondent has misunderstood the situation. We know that the Government has made occasional grants for church repairs, but there has been no previous reference to Government underwriting of church worker salaries. Our Hong Kong correspondent comments, "It is certainly paradoxical if religious workers are now to be Government servants, but something like this prevails in the satellite countries of Eastern Europe."

THE FAR EAST: A Modern History

This book by Nathaniel Pfeffer, Professor of International Relations at Columbia University, is published by The University of Michigan Press (1958, about 500 pp., $7.50). After about 60 pages of setting the stage, this modern history begins its study with the contacts between East and West inaugurated by the Opium War in 1842. The primary concern is with China and Japan, to a lesser extent with Korea, and only rather incidentally with the countries in Southeast Asia. Since the history of the period concerned is inextricably bound up with the impact of the West upon the East, it is this aspect of the history which is chiefly dwelt upon.

On the whole the treatment is authoritative and well-balanced. The earlier contacts, the downfall of the Manchu regime, the two World Wars and Japan's disastrous experiment in imperialism are all judiciously dealt with. It may be of interest to our readers to note that the contention that Nationalist China fell because of betrayal by America is not even mentioned here. Instead he says that the whole Nationalist structure was hollow and empty. The world had not realized that "there was so little within it that it would topple over at the first push. The ancient principle of Chinese political theory was still operating. The Chiang Kai-shek regime had forfeited the mandate of heaven."

The Missionary Movement was of course a significant aspect of the East-West contact, and one chapter is given to that subject. It is here that I find the treatment most unsatisfactory. He lays what seems to me undue stress upon the relations between political aggression and missionary work and the dependence of the missionary upon extra-territorial protection. He does admit that some good was accomplished. The missionary movement itself was "beneficent in origin and purpose," and the motives of individual missionaries "were of the same high order." Moreover, "the Christian message itself contributed something of lasting value to China."

Why then is he so critical of missions? Apparently because he is one of that distressingly large number of Americans whose conception of the Christian religion makes no provision for the missionary impulse as an integral part of it. So he says, "There was fundamentally something unhealthy and incongruous in the whole missionary idea. If the endeavor had been confined to primitive savages something could be said for it. But to go out to a race of high culture and long tradition, with philosophical, ethical and religious systems antedating Christianity, and

to go avowedly to save its people from damnation as dwellers in heathen darkness - in that there was something not only spiritually limited but almost grotesque." And he sums up his discussion by saying, "Whatever compensating benefits may have accrued from the century of missionary effort everywhere in the East, the whole missionary conception cannot, on any long perspective, be justified by any mature and civilized standard of judgment." It is perhaps too much to expect that a man who is not a Christian should understand and appreciate the depth and significance of Christian missionary motives.

However, except for the author's myopia at this point, the book can be heartily recommended for its historical understanding.

CHURCH NEWS

The Catholic Fides News Service for January 15 reports on the rapid growth of the Catholic Church in Hong Kong. During the past decade, while the population of Hong Kong has grown from one to more than three million, the number of Catholics has grown from 30,000 to more than 140,000. Since many of these are refugees needing help, they have organized a "Caritas" Committee in each parish to take charge of all the welfare activities in it.

President D. Y. Lin of Chung Chi College, Hong Kong, is retiring this month, having reached the age of 70. His successor is Dr. C. T. Yung, who has been head of the Department of Biology of the University of Hong Kong.

A Japanese traveler returning from Moscow stopped in Peking in order to have an interview with the Chinese head of the Women's Christian Temperance Union. She was told that that would be quite impossible. The person concerned was "persona non grata" with the Government, and therefore could not receive any visitors.

Catholic Archbishop Paul Yu Pin was guest of honor at a tea reception given by the Fu Jen Alumni Association in Taipeh on January 31. He said that he was there to select a suitable site for the new Catholic University, and that this University would have eight colleges within the next ten years: namely, arts, engineering, science, law, agriculture, commerce, medicine and education. He expects the medical college to be established first.

GENERAL NEWS

The Kiangsi Daily (Nanchang) of December 3 has an article denouncing a capitalist trend that had shown itself in some people's communes. Some people, described as "rightists and comfortable peasants", have been raising such slogans as "Restore the land to the peasants", "Land should be distributed according to work done", and "We are individually capable of making our production plan and we have no need to depend upon anyone for agricultural work." This revolt has gone to the extent that in the Tati Commune as much as 27.4% of the land had been given back to individuals. The article denounces this attempt to reintroduce the capitalist system in a place where it had already been eliminated. The Catholic Fides News Service, which reports this article, evidently does not think it portends any very widespread revolt, for it concludes by saying, "It is impossible to estimate the extent of these peasant movements. We limit ourselves to noting that they exist."

December 21, 1959, was the 80th anniversary of Stalin's birth. On that date the Peking Daily had an article praising him as "a great Marxist-Leninist." The article admits that Stalin "committed a certain number of serious errors toward the end of his life, but compared to the sum total of his deeds, these errors are secondary."

Radio Peking on January 3 announced the rehabilitation of 26,000 rightist elements throughout the country. This apparently followed a program of appropriate confession and re-education.

A letter from Hong Kong reports that many people went to Canton for China New Years, usually taking in loads of food, because of the scarcity of food on the mainland. For this they had to pay duty of HK$100, per load, although much of the food had been exported from the mainland in the first place. The letter adds, "It is evident that the mass of people are not getting enough to eat, and that they must work long hours each day."

When Nehru was in Peking some years ago, Desmond Donnelly, a British Labor member of Parliament, happened to be there. When he met Nehru he asked him how he liked Mao. Nehru replied with a smile, "He addressed me as if I were one of his ministers. I had to disillusion him."

George Allen and Unwin Ltd. of London have published a translation of K'ang Yu-wei's (1858-1927) Ta T'ung Shu, a book in which he sets forth an elaborate scheme of world government. Translation is by Laurence G. Thompson.